farmers who live from agriculture only, it includes big landowners who work their own, or rented, land with non-Jewish labour, or lease out small plots to non-Jewish peasants; farmers who combine agriculture with some other occupation; suburban, or even urban, poultry farmers, dairy producers, market gardeners, and fruit-growers. Since 1921 the number of Jewish farmers has diminished, as under the agrarian reform the land of a certain number of the Jewish big landowners has been taken from them, in return for compensation. The Jews who used to rent estates from big landowners have almost completely disappeared, and so have the so-called "War farmers", who, because of the high prices of food during the War and the next few years, had taken to dairying or market gardening on the outskirts of the towns. At present (1933) the Jewish agri-cultural population in Poland can be put, at the best, at 20,000 families and a total of 100,000. Very few Jews were given land under the agrarian reform. The position of the Jewish farmers in Poland is almost everywhere unsatisfac-tory. Their holdings are mostly very small, on the outskirts of towns, and their economy is based on dairy produce and vegetables. The scanty returns compel them to seek some other occupation besides agriculture.

There are in Lithuania 2000-3000 Jewish families engaged in agriculture, and they form about 10 per cent of the Jewish population. Their economy is very primitive; about one-third of the holdings comprise less than twelve desiatines (30 acres), and* the insufficient returns compel their owners to seek employment as carriers, drivers, artisans, or traders. The farmers in the Jewish colonies grow mainly cereals, while outside of the Jewish colonies they are mostly of the suburban type-

In Latvia very few Jews are engaged in agriculture. At the census of 1925 their number, including dependents,